

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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The Presence Of The Cloud and Fire

"Walk in the Spirit."—Gal. 5:16

By EVANGELIST JOHN R. RICE

(A lecture given at Third Annual Conference on Evangelism, Winona Lake, Indiana, July 11, 1947. Mechanically recorded for THE SWORD OF THE LORD.)

The Bible has several commands about the Spirit: "Be filled with the Spirit" (Eph. 5:18), "Grieve not the holy Spirit" (Eph. 4:30), "Quench not the Spirit" (I Thess. 5:19), and "Walk in the Spirit" (Gal. 5:16). A Christian ought to be filled with the Spirit, ought to walk in the Spirit, ought not to grieve the Spirit by sin and ought not to quench the Spirit by rebellion.

A Christian ought to walk in the Spirit. That means that he day by day should have leading. A Christian ought to know what to do. Once a preacher said to me, "Brother Rice, the single greatest problem in my life is to know the will of God. When I get up to preach, I know not what to preach. When two churches call me, I do not know which one to accept. The greatest single question in my life is how to know the will of God." Now, that is a sad and tragic confession for a preacher. Any saved person ought to have the leading of the Spirit of God, ought to know the will of God.

How striking and remarkable are the accounts in the book of Acts of how the Spirit of God led Christians in New Testament times! In the eighth chapter the Scripture tells us that the Lord told Philip to leave the revival in Samaria, to go down to the road that led from Jerusalem to Gaza, and when he got there He would show him what to do. Now wasn't that clear leading? When Philip got there, along came a chariot with the Ethiopian eunuch. Philip joined himself to the chariot, got the man saved and baptized him. Then the Spirit of the Lord caught away Philip, the Bible tells us. That is direct leading!

In the sixteenth chapter of the book of Acts the Scripture tells us that Paul, Luke, Timothy and one or two others, perhaps, were making a tour in Asia Minor. In the sixth verse we read that they "were forbidden of the Holy Ghost to preach the word in Asia," and

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A Good Soldier

By REV. CHARLES E. FULLER

(Sermon preached over Old Fashioned Revival Hour Broadcast March 21, 1948. Mechanically recorded for THE SWORD OF THE LORD.)

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."—II Tim. 2:3, 4.

Today I speak briefly on "A Good Soldier." The word soldier suggests warfare, self-sacrifice. It costs something for young men to leave their daily labors, put on uniforms, and go out to protect their country. A soldier does not follow his own will, but goes out to sacrifice. He gives up the comforts of home. He goes out under law and rule. Each hour his responsibilities are marked out for him. He is no longer his own.

A soldier is often a suffering man, subject to wounds and toils. Frequently he must lie in the hospital. There may be ghastly cuts. Yet in the face of constant danger he seeks to be a good soldier. I mention these things that are in



Rev. Charles E. Fuller

the realm of the natural to lead us into the realm of the spiritual.

Young converts, one of the very first things you need to realize is that the moment you are saved, warfare begins. The battle is on. The forces of unrighteousness are against you. The world and the flesh and the Devil are after you, led by none other than the Prince of the Power of the Air. The flesh lusts after the spirit, and the spirit after the flesh. It is not an easy road. Do not think for a moment that because you are saved—saved for eternity—God is going to take you Home on an easy bed of roses. You must fight, fight the good fight of faith. Therefore you ought to learn early how to be a good soldier, how to fight, how to be victorious, how to overcome.

In II Timothy 2:3, 4 we see three things which, if faithfully followed, will make one a good soldier. First of all is the preparation, the training.

In the recent two World Wars, great training camps were erected, boot camps were established where young soldiers were trained by daily exercise to become strong in body. Attention was given to setting up exercises, long hikes, and obstacle courses in order that the soldier might stand the heat of the battle.

Then the equipment was given—a new uniform, G. I. issued, if you please! Then the soldier became acquainted with the implements of warfare—the guns, the field artillery, the hand grenades, the bombs, the electrical communications, radio, and radar. And listen! As Uncle Sam calls the soldiers to be exercised and well equipped, so God expects the convert to be exercised and well equipped.

During the first World War Mrs. Fuller and I went down to the Marine base at San Diego. It was about ten o'clock on a bright sunny

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Someone Is At Your Door

By Evangelist Philip R. LiCalzi



Greenwich, N. J.

"Behold! I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20 (authorized version).

"See! I am now standing at the door and knocking. If any one listens to my voice and opens the door, I will come in to him and feast with him, and he shall feast with me."—Rev. 3:20 (Weymouth's version).

When Mendelssohn first went to see the great Frieberg organ the old custodian bluntly refused him admission. Later, however, he reluctantly permitted the musician to enter and, after tactful persuasion, consented to have him play a few notes on the famous instrument.

Once seated at the organ console Mendelssohn soon forgot himself. Overawed, mystified, like one who heard enchanting music from another world, the caretaker stood speechless. Only after the last chords had faded away did he rush to the master's side demanding, "Your name, Sir! Tell me your name!"

Then humiliated, ashamed, self-condemned, the surprised old man could only repeat, "And to think I refused you, Mendelssohn, permission to enter!"

Entirely too much depends upon the outcome for God to risk hav-

ing us make a similar blunder. Startling as the declaration may be, Christ tells us pointedly, "Behold! I stand at the door."

No one in his right mind could hear the divine claim without being moved. The longer you think of it the more baffling it becomes:

The Creator at the door of the created!

The Infinite at the door of the finite!

The All-mighty at the door of the frail!

The All-wise at the door of the foolish!

The All-holy at the door of the sinful!

The All-loving at the door of the selfish!

The Crucified at the door of the crucifiers!

In all the world there is no greater wonder. Wildest imagination could fancy no greater marvel.

God's Untiring Patience

"I stand . . . and knock"

God, who made the heart for Himself and who sees the end from the beginning, knows the inescapable tragedy sure to follow when it is closed against Him. Because He loves man, He never ceases to knock at the door which bars His entrance. There's not a change, there's not a circumstance, there's not an experience of which He does not take advantage.

Sometimes God knocks through poverty; sometimes through prosperity. Sometimes He knocks through the birth of a little babe; sometimes through the death of a loved one. Sometimes He knocks through the bloom of health; sometimes through the blight of

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Rev. Philip R. LiCalzi

The Soul-Winner's Prayer

Oh, give me, Lord, Thy love for souls,
For lost and wand'ring sheep,
That I may see the multitudes
And weep as Thou didst weep.

Help me to see the tragic plight
Of souls far off in sin;
Help me to love, to pray, and go
To bring the wand'ring in.

From off the altar of Thy heart
Take Thou some flaming coals,
Then touch my life and give me, Lord,
A heart that's hot for souls.

O Fire of Love, O Flame Divine,
Make Thy abode in me;
Burn in my heart, burn evermore,
Till I burn out for Thee.

—REV. EUGENE M. HARRISON, Th.M., Ph.D.
Professor of Evangelism, Wheaton College,
Wheaton, Illinois

Meet Me At The Mercy Seat

By the Editor

For long weeks now I have been toiling, praying, counseling, writing, making appointments for speakers and singers for The Sword of the Lord Conference on Evangelism at Chicago, Thanksgiving week. Today, after hours more of work, some long distance calls, I have been meditating about the conference. Mr. Frank Sheriff said to me again today over the long distance telephone, "But we must depend upon the Holy Spirit. The results we seek will be brought not by men, but

by God's Spirit." And I have been thinking along that line. Oh, if, at this great conference, we may only become again disciples waiting to be endued with power from on high! Oh, if Thanksgiving week can become a Pentecost of power instead of a time of feasting! With all my heart I am calling on the God who met D. L. Moody and his workers in the Northfield conference, who met Count Zinzendorf and the Moravi-

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Someone Is At Your Door

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disease. Whether childhood, youth, maturity, senility, it makes no difference; still He knocks, still he waits.

Even though the individual may not always hear Christ's knock, the fact of His knocking is not altered thereby. Many become guilty of deliberately, repeatedly turning a deaf ear to Christ until they suffer an advanced stage of callousness which makes it forever impossible to hear. Of this, multitudes were guilty in Christ's day. He described them as those who "having ears, hear not; and having eyes, they see not." Multitudes today are likewise guilty. There is no other way to explain their indifference. Once they, too, heard the call of Christ. Once their hearts were tender and receptive. But over and over they spurned His offer. All the while their hearts were rapidly turning to stone. Now they rush on unhindered to Hell. Nothing can stop them. They resent our attempts if we should try!

Perhaps you have witnessed the sight of an audience asked to show by raising hands how many opened their hearts to Christ before the age of fifteen years . . . of twenty years . . . of thirty . . . of forty. It is convincing proof that petrification of the heart is an early and speedy process. Seldom does one heed God after youth.

The barefoot boy leaves his prints in fresh concrete, but once it hardens tons of freight grind over it without leaving a trace of an impression. That is a parable of the heart. When it once hardens nothing can touch it. No, not even God.

"Today, if you hear his voice," the Scriptures therefore warn, "harden not your heart."

The Universal Offer

"If any man . . ."

The phrase "any man" is like the word "whoever" found elsewhere in the Bible. Take it out, put your name in its place, and still it will be no more personal.

In order to feel the impact of this heavenly truth, go back and read the verse again. This time remove the words "any man" and place your name in their stead. Now it reads like this: "Behold!



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EDITOR AND PUBLISHER

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I stand at the door and knock. If (your name) hears my voice and opens the door, I will come in to him and will sup with him, and he with me."

Does that seem too personal, too good to be true? That's the way God wants you to read it. It loses its value if you don't. So far as you are concerned it means this or it is worthless.

That he is the object of God's love is the most blessed fact a man can know. One cannot conceive of knowledge more precious. Sir James Simpson, the eminent physician and scientist, gave testimony to this in words which strike a sympathetic note in the hearts of multitudes. Numerous illustrious accomplishments, including the discovery of chloroform as the world's first successful anesthetic, had thrust the humble physician into universal recognition. One day a group of fellow scientists who would pay him their respects invited Simpson to tell about his greatest discovery. Doubtless expecting to speak upon some phase of his work theirs was no little surprise when with touching sincerity, the great man replied, "The greatest discovery of my life, gentlemen, is that Christ Jesus loves me and saves me from my sins."

Though unlikely, until now you may have been unaware of Christ's love. But from this point on you can be absolutely certain that He cares for you, and that even now He waits at your door! Why can you be so sure? Because you have His word for it!

Suppose a friend tells you he called at your home and failed to gain admission. You compare time and remember well you were in when he came. Yet you did not hear his knock, nor were you in any way aware of his presence. You cannot account for it, nevertheless because your friend is a man of integrity you believe it, for you have his word for it. In just the same way you must take Christ's word that He loves you and that He waits at your heart.

Who you are, what you are, and how you have lived doesn't alter the offer of His love in the least. All are sinners for whom Christ died. One of the worst lies Hell ever coined would have man believe he is so evil God doesn't want him.

When the risen Christ commissioned His followers, He made it emphatic that although they were to herald the Good News of redemption to all the world, they were first to preach to the people of Jerusalem. The man who plaited the crown of thorns and forced it upon His brow; the man who lacerated His back with the cruel scourge; the man who spit upon His face; the man who drove the nails through His hands and feet; the jeering, mocking multitude who laughed as He died—these were to be the first to hear of His pardon and love!

It has ever been thus. Where man's guilt is darkest, there God's love burns brightest. The deeper man's sin, the greater God's grace. Over against the universal need stands God's universal offer. "If any man . . ." He says, and that means YOU!

God's Gentle Persistence

"Hear my voice . . ."

Notice Christ says, "Behold! I stand at the door and knock. If any man hear my voice . . ." Should it not read, "If any man hear my knock . . ."? Why the change of terms? Rich significance is locked up in the use of these two words. We must not miss this blessing.

Perhaps you have had an experience of your very own which will serve as a perfect explanation. It may have happened one night when you were called out at a late hour. Loved ones lingered for sometime, then, thinking you had taken a key, locked up the house and retired.

Much later you returned to find that you were closed out of your own dwelling. All was dark within. You knocked, and again you waited. After repeated attempts it seemed there was no use. But after all, your rightful place was on the inside, for it was

Are You A "Half-Done Polly?"

By LOLA M. BRADSHAW

General Manager, Sword of the Lord Publishers.

"Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have."—II Cor. 8:11.

When I was a little girl in school, we had a story about "Half-done Polly." Polly was always starting something new, but seldom finished anything. When Polly set out to make her doll a dress, for example, she was very enthusiastic about it at first. But when some other fancy claimed her attention, she forgot all about the doll dress. And so it was with everything she did, until she became known as "Half-done Polly."

Some of you are about to be like that. You decided last week, or the week before, "I am going to earn one of those beautiful gifts THE SWORD OF THE LORD is giving away for subscriptions." Perhaps you even got your pencil and paper and started making out your list. But what has happened to it? You got interested in something else, or you were distracted, or busy, and you have not finished it! Are you going to be a "Half-done Polly"? Here is what the Bible says about "Half-done Pollys": "Now therefore PERFORM THE DOING OF IT; that as there was a readiness to will, so there may be A PERFORMANCE ALSO out of that which ye have."

The Corinthian Christians had decided to make up a collection to help the poor saints at Jerusalem, and Paul is here reminding them that good intentions alone are not enough. There must be a performance of that which they had resolved to do. You decided, "I am going to use my money for things that will really count for God. I am going to send THE SWORD OF THE LORD to many of my friends for Christmas. It is doing so much good, I want to get it out to people I know who need it." "Now therefore PERFORM THE DOING OF IT; that as there was a readiness to will, so there may be a performance also out of that which ye have."

THE SWORD OF THE LORD is being used of God to win souls, to awaken churches and preachers, to comfort the sad, to teach the Scriptures, to restore the backslider, to bring revival. Thousands of letters in our files say so over and over and over again

your home, fitted and furnished especially for you. Even the locked door was no reason to turn away.

So moving to the side of the house, and standing directly under an open window, you cupped your hands to your lips—and called!

Now you see the picture. Christ, too, has a right to dwell in our hearts for we are doubly His: His because He made us—His because He redeemed us. When we do not heed His knock, He does not turn away, but calls . . . calls . . . from out of the night.

It's Your Move

"Open the door . . ."

Holman Hunt's painting, *The Light of the World*, pictures Christ standing at the heart's door. Inspired by the words of our text, more than any of his other productions it made the artist world-famous.

The story is told that a delighted critic viewing the newly finished masterpiece suddenly turned to the artist with the words, "But Hunt, you have omitted something!" Upon the artist's inquiry he explained, "Oh, it's just a detail, but an essential one nevertheless: the latchstring . . . you forgot to put it on the door." Revealing true insight Hunt replied, "That, my friend, was omitted with intent. No one gets through that door unless it is opened from within."

The words, "Open the door," are a crystallization of this truth, a truth which runs throughout the whole of the New Testament. They make clear that A DEFINITE, DELIBERATE, DECISIVE ACT IS IMPERATIVE ON THE PART OF MAN BEFORE CHRIST CAN COME INTO HIS LIFE. Christ's entrance is not a process which just naturally evolves, however expectantly one may wait. Nor is it an experience which is earned by merit,

We are not guessing, we KNOW it is so. And because it is so, we want your friends and loved ones to have it, too. To encourage you to help us, we are offering you some wonderful Christmas gifts for

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then in the seventh verse we are told that "after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not." Then they stopped and prayed and that night there was a vision of a man saying, "Come over into Macedonia, and help us." Then the Scripture says, "And after he [Paul] had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us." So the gospel was moved into Europe.

I am not talking now about looking in a teacup, seeing some leaves and reading some kind of mysterious thing there. I am not thinking about shutting the Bible, letting it fall open, putting your finger blindly on a verse and saying, "Now what does that say?" I am not talking about any kind of superstition. But in the teaching of the solemn Word of God and then in direct leading for other things not made clear in the Bible, a Christian ought every day to know that he is walking in the will of God, is where God wants him and is doing what God wants him to do. A Christian ought to have that certain leading all the

yourself or that you can give to others. You will find these gifts described in more detail in the large advertisement on page 3, so I will not say much about them here.

1. For 23 one-year subscriptions at \$2.00 each, we will give you a six-volume set of Matthew Henry's Commentary on the whole Bible. For rich, fervent, devotional interpretation of practically every verse in the Bible, there is nothing in the English language superior to Matthew Henry. It belongs in the library of every Bible student and should be used as a reference work; but more than that, it should be read and re-read for the enrichment of one's

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time. It is a sad and tragic fact that Christians do not always walk in the Spirit though we are commanded to walk in the spirit, which means to stay in the leading of the Spirit all of the time, be guided by the Spirit all of the time. Christians can do that!

I. Every Christian Can Walk in the Clear Leading of God's Spirit

There is an Old Testament teaching on this matter in the way the pillar of fire and cloud led the children of Israel. In the thirteenth chapter of Exodus we read where the Lord was leading the children of Israel up out of Egypt. Beginning with verse 20 the Scriptures say: "And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire; to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

Here is the theme: God is with His people.

God led the children of Israel out (Continued on Page 3)

thought to be right.

Numerous Scripture verses were quoted to bring her face to face with the need of an immediate and definite acceptance of Christ. After explaining their implications I asked if she were willing to take the step then and there. "Candidly," was her reply, "I don't see the need of the 'decisive step' as you call it." "You don't?" I asked, "Why you have already told me your need when you said you haven't found real life; that despite all you have done your soul never has been satisfied." She saw the point and before the interview ended we bowed to pray as she was joyously born into the family of God.

Many mistakenly think that being baptized, or joining a church, or giving money, or offering services, or living a good life, is the way to become a Christian. But while these things have their place, there is a world of difference between doing them and becoming a child of God.

Until one has deliberately acted to open the door to Christ, he has absolutely no grounds for claiming relationship with God. Until he takes this step, one does not run the risk of being lost, he is lost! Even now his is a Christ-less life, bound for a Christ-less grave, destined for a Christ-less eternity.

If there is one thing the Gospel makes plain it is that Christ never intrudes. He is never guilty of forcing an entrance. In His hand is no sword, no hammer, no ram, no pry. Here, everywhere, He makes it clear that He enters only after He is given permission. There never was and there never will be such a thing as irresistible grace. Every wall of the lost is proof of that! YOU MUST OPEN THE DOOR.

Everything—joy, forgiveness, peace, eternal life—everything (Continued on Page 8)

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of Egypt. In some sense Egypt is a type of this world. In some sense Israel is a type of a Christian led out of the world, led to Christ. The wilderness journey is a picture of our life in this world. Crossing the Jordan and going into the Promised Land is in some sense a type of going to Heaven. A Christian can be led by the Spirit of God all the journey through.

The Scripture says that the pillar of cloud led the people. It stayed right above them and led them; and they followed. When night came it was visible as a pillar of fire and went on leading them. Isn't it wonderful that a Christian can have leading just as well in the night as in the day? Isn't it wonderful that a Christian is just as safe one time as another? When the blackness and darkness was down in Egypt, the Scripture says the Israelites had light in their dwellings. There need never come a time when a Christian walks in darkness.

You say, "Oh, the world is getting so dark!" Not for a Christian—you have a heavenly Father. You say, "Oh, I'm afraid another depression will come." There are not any depressions for the children of God.

In the midst of the depression when people talked I sometimes laughed and said, "Oh, depression—is that what you call it? Well, I've had that all the time!" I have not always had plenty, but the truth is, I have never known a depression since I have been saved and in the will of God. Thank God, He cares for us.

He careth for you,
He careth for you,
Through sunshine or shadow
He careth for you.

It is good to have light in the darkness! A Christian is just as well off when the whole world is on fire as when everything is rosy. A Christian can have just as much to eat in the midst of depression as in the midst of lush times. A Christian can have guidance just the same when it is midnight blackness for everybody else.

Now this pillar of fire and cloud is the same one that was in the temple when Solomon dedicated it, the same Shekinah glory that was over the Holy of holies in the temple, over that altar, that ark of the covenant, that mercy seat. It is the presence of God on earth, and it is evidently a type and picture for us of the leading of the Spirit of God.

The children of Israel went on through the Red Sea and the

Scripture says that this pillar of fire not only led them and covered them, but was a wall behind them, between them and the Egyptians. The children of Israel had light and walked right on through, but the Egyptians' chariot wheels came off and their chariots drove heavily, the Scripture says. They bogged down. Then when God led the Israelites out and destroyed the Egyptians, the pillar of fire led the children of Israel and protected them all the time. Oh, the sweet guidance of God's Holy Spirit!

The children of Israel, out in the wilderness, are going to camp. The pillar of cloud, if it is daytime, has stopped. First, the tabernacle is set up in a certain place, then the tents of the priests and the Levites, then the tribe of Judah and the other tribes camp around about. When the pillar rises they pack up quickly and

get ready to follow the leading. When it moves they follow; when it stops, they stop. The leading of the Spirit of God!

II. But Unconfessed Sin Can Stop the Conscious Nearness of the Spirit

But a terrible thing happened. You remember that Moses was forty days on Mount Sinai to receive the law. During those forty days the people began to complain to Aaron: "What has happened to Moses? We are out here stalled in the wilderness and our leader is gone—has been gone over a month now and nobody knows where he is. Tell us what to do. Why don't you make us some gods? Moses used to talk to us about God, but he is gone. Make us some gods like we had down in Egypt."

So Aaron took their gold—their bracelets, their earrings, and such matters—and had them cast and moulded and engraved into a graven image, a great golden calf. He said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt; fall down and worship." And they did.

The Scripture tells us: "And the people sat down to eat and to drink, and rose up to play" (Exod. 32:6). And as they drank they pulled off their clothes and danced naked around this golden calf.

Then Moses and Joshua came down off the mountain. As they came down Joshua said, "I hear the sound of fighting; there must be a war on."

"No," said Moses, "it is not a war; it is somebody making merry." When they got closer they found the children of Israel dancing drunkenly around the golden calf.

Moses took the golden calf and ground it into powder, put it in water and made them drink it. Then he asked, "Who is on the Lord's side? let him come unto me." They came, and he said, "Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour" (Exod. 32:27). Thousands were slain that

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day to stop the wrath of God.

III. Some Few Have to Pay for Revival in Intercessory Prayer

Moses said, "I am going back up now to pray. Perhaps I can make atonement and stop the wrath of God! I wonder if He will kill everybody!" He went back upon the mountain. We

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What Do YOU Want for CHRISTMAS?

We are making you the best offers we know how to make because we want to give you every encouragement to send THE SWORD OF THE LORD this Christmas as a service for Christ, to get out the gospel, to win souls, and to start revival fires.

Pick the gift or gifts you want, then make out your list of the required number of names, send with \$2.00 each (\$2.50 for Canadian and foreign subscriptions) and your gift will be sent to you immediately. We will send a Christmas card to your friends notifying them that you are sending them a subscription to THE SWORD OF THE LORD for the next year, if you desire. Please tell us whether or not you wish us to send this announcement. Tell us also where to send your gift.

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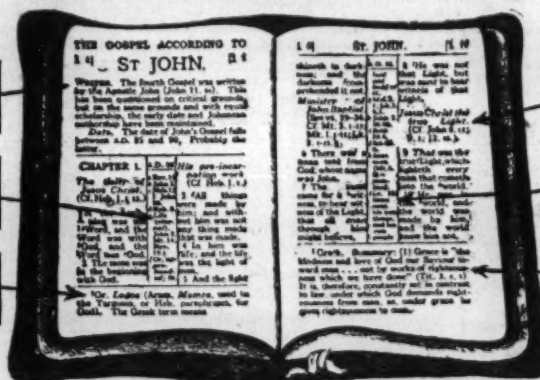
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The Presence of the Cloud and Fire

(Continued from Page 3)

read this sad story, beginning with Exodus 32:30:

"And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin; and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written...."

He is not talking about the book of life, but God's plan for a nation, Israel, a nation from whom should come the Messiah, a nation that would carry the gospel and from whom would come the Bible. Moses said, 'If You are not going to use the nation, if You are going to cast it away, lay my family aside, too. If You are not going to have prophets coming from Israel and writers of the Bible and eventually, at long last, the Messiah, then, Lord, throw me away, too.' He is not talking about the soul being lost. He is saying, 'Lord, keep Your plans about Israel, the nation. If not, then blot me, too, out of Your book that You have written.'

"And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. And the Lord plagued the people, because they made the calf, which Aaron made."

God told Moses to go ahead. The people haven't been too much burdened themselves about this matter and He is still going to punish them. Let everybody bear his own sin, Moses. God is still displeased, isn't He? God is still angry, isn't He, with the people?

Now read on in the thirty-third chapter:

"And the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt...."

God is saying, 'All right, Moses, they are yours; don't call them mine—this good-for-nothing, stiffnecked crowd, this idolatrous nation. Go ahead, Moses, they are your crowd. You can have them. You say you do not want Me to kill them all—all right, go ahead.'

Sometimes the burden gets pretty heavy on me about THE SWORD OF THE LORD and these great conferences and revival campaigns. Sometimes it seems as if the Lord is saying, "All right, John, go ahead; it is your idea, go ahead with it." And I sometimes have to say to the Lord that it is not my idea.

Here the Lord said, 'Moses, you go on; take this gang. They are yours.'

"And the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: And I will send an angel before thee...."

God said, 'Of course I will not go myself. I am tired of this stiffnecked crowd. If I went with them I would kill all of them; I am tired of them. Go ahead, Moses; you take them. I'll send an angel along and keep My promise.'

"And I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way. And when the people heard these evil tidings, they mourned...."

IV. Lack of God's Manifest Presence Is a Great Calamity

I wish we knew what evil tid-

ings these really are! We are gotten so contented these days to have churches with no power; we have gotten so contented these days to have services with no anointing, with nobody saved. Some of us preachers have gotten so accustomed to preaching without a pouring out of the Holy Ghost, without any manifestation of God's presence, that we do not know that it is time to put on sackcloth and take off our ornaments. We do not know that when we have a service with no blessing, no power, no anointing; when we wander without God's blessings and God does not answer our prayers, it is time to put on mourning and sackcloth. The people mourned at these evil tidings. About the worst thing that can happen is to get prosperous and go along our own way, go so far before we even know God has left us.

Let me say that you pastors are in a little more danger of this than we evangelists. An evangelist knows when he is powerless. He can hold about one or two meetings and have nothing much happen; then he knows he is ruined. Some of you pastors can build a good Sunday School, visit the sick, bury the dead, get patted on the back, run your organizations and go on for a whole year or two and not know God has quit you. You are not stopping to think. Oh, it is evil tidings when you do not feel the sweet pleadings of God's Spirit every day and know you are in the will of God!

"And when the people heard these evil tidings, they mourned; and no man did put on him his ornaments. For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee; therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb. And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation...."

Moses said, 'All right, God has quit us; God will not live in the midst of us, so we will take this tabernacle and put it out to one side.' Isn't it a tragedy that God sometimes does not dwell in the midst of His people? The tabernacle is put out to one side. If just a few, a despised few, want to go out there and find the Lord, they can go ahead; but in the main services, in the main crowd, there is no fire of God, no anointing from Heaven, no leading of the Holy Ghost, no conviction, no tears, no blessing, no surrender, no salvation. That is a terrible thing.

"And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp. And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle...."

When you go home from this conference, I trust that if there is not the presence and glory on the whole congregation, you will at least let everybody know that you know how to go outside the camp to the tabernacle of the Lord. And let everybody stand and look on. I do not want us to be self-righteous, but in every community there nearly has to be somebody who goes out to seek the Lord alone.

Revivals! They do not start with the whole crowd. Nearly every great revival I ever had a part in came about because two or three people met and cried and prayed for months and months ahead of time. The majority did not know or care anything about it. When we have a great revival people say, "Isn't this won-

derful!" They did not know anything about it, but some had been praying and crying for months, sometimes even for years. A few people have to do that.

So it was with Moses. If Moses had given up, the Lord would have let all the children of Israel die. But Moses went out and saw the Lord. And Joshua went and talked to the Lord outside the camp.

"And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended [oh, the leading of the Holy Ghost, God's Spirit!], and stood at the door of the tabernacle, and the Lord talked with Moses. [You know you can have God talk to you; you can have God's leadership]. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle...."

You had better watch that young man; he is going to get somewhere. Moses said, 'I'm going back and talk to the people.'

Joshua said, 'If you don't mind, Moses, I believe I'll just stay here where the Lord is.'

V. Pleading and Waiting Will Bring Again Holy Spirit's Manifest Presence

"And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me...."

The Lord said, 'I'll send an angel.'

Moses said, 'I'm not so well acquainted with the angels. I do not know which one You are going to send. Lord, go Yourself. Lord, don't send an angel; You go.' That is what Moses is saying.

"Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people...."

Listen, go home, pastor and say to the Lord, "These are not mine; they are Yours. Claim them, Lord!"

"And he said, My presence shall go with thee, and I will give thee rest...."

Angels are around about the people of God all the time, but isn't it too bad not to have the presence of the Spirit of God Himself, too?

And God said, 'All right, Moses; I'll give up. I can't stay angry. I'll have to go along myself. I know the people are stiff-necked, Moses; but you have broken My heart and I cannot hold out. I will go with you.'

"And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name."

Now let me ask you this: what is the mark by which people know Christians are different? Well, that is easy, isn't it? A Christian does not go to picture shows—anybody who goes to picture shows is not a Christian and anybody who does not go is a Christian. Isn't that right? No, that mark is not enough. How will we know a Christian then? Well, all who are on the Devil's side smoke cigarettes and all who are on the Lord's side do not smoke. Is that the way you are going to know them? No Christian, I think, ought to smoke; but some do. And some of the Devil's crowd do not smoke. There are some of the Devil's crowd who smell better than the Lord's crowd. I am sorry that that is true, but it is. So you cannot tell by that then. Well, how are you going to know? How can everybody know these are

God's people? You hear me! There is not one mark we ought to have: there ought to be the manifestation of the Spirit of God. The presence of God and the power of the Holy Spirit—that is what we can have and ought to have.

Now, in the last chapter of Exodus I read a word, and I am through.

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: But if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys."—Exod. 40:34-38.

PRAYER: O, Thou Cloud of the Lord, O, Thou Pillar of Fire, come over Thy people; not over a tabernacle far away, but over Thy people, over us. Give us the guidance today of Thy Spirit. Let us walk today in Thy Spirit, in Thy fullness.

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A Good Soldier

(Continued from Page 1)

morning. We noticed seated on the lawn several groups of Marines. One group had handkerchiefs over their eyes. They were blindfolded. I was curious to know what they were doing, so I went up and asked the sergeant.

He said, "This group over here takes the machine guns apart and this group that are blindfolded are putting the machine guns back together."

"Why is that?" I inquired.

"Well, suppose we get out into the battle; we are to meet the enemy, but night falls and the machine guns jam. How are these young men to know how to rectify the mistakes and fix the guns so that they can shoot, unless they know how to handle the different parts in the dark?"

Listen, young converts, you cannot stand up against Satan and his forces, the foes of unrighteousness, unless you know the Word of God and know how to handle it aright.

A little later Paul says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (II Tim. 2:15). So that you can meet the enemy in the night season, you are to be equipped with the sword of the Spirit. And not only so, but you are to become exercised in spiritual things by daily meditation upon the Word, letting the Word of God dwell in you richly. Then you are to put on the whole armour of God, with the shield of faith and the sword of the Spirit, so that you can, with the shield of faith, quench the fiery darts of the Devil, the incendiary bullets that come your way from the Evil One. And they will come—hot and fast and furious! Unless you have the shield of faith, that moveable part of the armour, to put to one side and then to the other, you will go down to defeat.

And then, on the other hand, God permits trials and testings and temptations to come our way to try us, to prove us, to see whether we can stand or not, to see what kind of material we are made of. In speaking of Israel, Deuteronomy 8:2 says, "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness [for what purpose?] to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no." Every trial, every testing, every temptation that comes our way, comes to prove whether or not we are of the right metal.

Notice verse 16, "Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end."

Then in the twelfth chapter of Hebrews we have the believer's exercise. Here it is (verse 11): "Now no chastening [child training—we are little children in God's sight] for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

And so in the realm of the spiritual you have your equipment: the whole armour of God. God, in actual experience, tests you, exercises you so that you can be strong.

After exercising and after having the equipment, then the soldier is sent out into the field to learn the offensive tactics, to learn to defend his nation, learn how to make a beach head, how to capture territory for one's country; and after capturing the territory or the piece of ground that is needed for victory, how to defend that territory.

And so in the realm of the spiritual, beach heads are needed. God says, "Preach the gospel to every creature." We are to get the gospel out to the last possible tribe before Jesus comes. There are beach heads to establish. God wants us to get the gospel out!

After getting that beach head established, we are to defend it and keep it from the inroads of Satan. Paul, after establishing

the beach head at Galatia, wrote back to them a few years later (after some Judaizing teachers had come down and begun to teach the believers that they were saved by grace and works): "I marvel that ye are so soon removed from the grace that is in Christ." We read that Paul was set for the defense of the gospel. Oh, how we need soldiers to establish beach heads, and then have soldiers to defend those beach heads, the fundamentals of the faith. My blood boils when I hear the Word of God pulled apart over the radio—no bodily resurrection, no second coming. Oh, how we need men with backbone, men who can endure hardness as good soldiers of Jesus Christ, men who need no soft road, men with persistence!

Listen to Paul, will you?—Paul, a chosen vessel. He did not have an easy road. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren [and I think of all the perils, to be among false brethren is the most heartbreaking], in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, and cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches" (II Cor. 11:24-28). What a job, young man! Enlist as a soldier in the army of Christ!

Oh, how Christ endured suffering, enduring the shame, even the shame of the cross!

In the eleventh chapter of Hebrews we read of the great crowd of witnesses about us. There we are told of Barak and Gideon and Samson and Jephthah, David, and Samuel, and many others "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. 11:33, 34). Then it talks about cruel mockings and scourgings, bonds and imprisonment. It tells how they were stoned, sawn asunder, tempted, were slain with the sword. "They wandered about in sheepskins and goatskins; being destitute, afflicted, tormented."

The church has gone soft. We need persecution to make us hard, to make us endure as good soldiers, to make us stand! If a little more persecution came down upon the church today we would see the little wishy-washy, spaghetti-backed folks fly away. Oh, God says through First John, "Be strong, young man, be strong!" Why all of this? To have the pronouncement that we please Him.

Life's journey is full of snares and temptations to compromise, temptations to be complacent. Sanballat, when Nehemiah wanted to build the wall at Jerusalem, wanted Nehemiah to come down, and through cunning and through compromise tried to get him to stop his job. But oh, Nehemiah stood there—a sword by his side—and built the wall in troublous times. It is so easy to say—as the rich man of the twelfth of Luke said "My barns are full. My land has been awfully good to me. I'll tear down my barns and build greater barns and I'll take life easy. And I will say to my soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.' But God said unto him, 'Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?' What a temptation to take things easy and be complacent in the face of men and women dying by the hour, going out into eternal separation without Christ. Oh, Church of Christ, be stirred! Get the beach head

Meet Me at the Mercy Seat

(Continued from Page 1)

an brethren at Herrnhut, Austria, and who met John Wesley and his friends at Aldersgate, London, to meet with us at Chicago!

In this same great tabernacle where the central services will be held, Paul Rader saw many thousands saved. I want Dr. Bob Jones to come depending on God for the same blessing he has had when in some of his single campaigns there were thousands of souls saved. I want Dr. Billy Graham to come with the same blessing that he has had in the last few weeks at Augusta, Georgia, and Des Moines, Iowa, when hundreds turned to God and particularly in Augusta where the whole city was shaken. I want to come, myself, to the greatest consciousness of God's presence I have ever had and with such a manifest fullness of the Spirit of God upon all that I say that every hearer will be made over by the power of the Holy Spirit. And oh, may God's power be upon all of us—Dr. Joe Henry Hankins, Evangelist Bill Rice, Dr. Wm. Culbertson, president, Moody Bible Institute; Dr. Faris E. Whitesell from Northern Baptist Seminary; Mr. Harry Saulnier from Pacific Garden Mission; Mr. Frank Sheriff, chairman of the Chicago Christian Business Men's Committee; Pastor Clarence Erickson of the Chicago Tabernacle; Evangelist George Bennard, author of "The Old Rugged Cross"; on Miss Winifred Larson, Mr. Emil Aanderud, Mr. Merrill Dunlop and the mighty colored singer, Rev. Elbert Tindley. The breath of Heaven, the holy anointing, the fullness of the Spirit, the manifest presence of God—oh, that is what we need! May our hearts be so broken and penitent, may our prayers be so urgent and believing, and may our wills be so chastened and surrendered and our motives so cleansed that the Holy Ghost will come upon us in mighty power.

of the Gospel out, and stand, having on the whole armour. And, young men and young women, especially, listen to me! God wants soldiers who will swear, first of all, allegiance to the King of kings. Put on the robe of His righteousness. Then put on the whole armour and go out and be real soldiers. Endure hardness!

I am not making it easy for you. It is a task that takes sweat and tears and blood. It is not easy. Any one of you who wants an easy job, just do not listen any further. God is calling for young men and young women who are willing to lose their lives for His sake. God says if you do, you shall save it. And at the judgment seat of Christ—if you have given up these things for Christ's sake—the Master will say to you, "Well done, thou good and faithful servant."

First of all, you must come into relationship through the cross of Christ, accept Christ as your personal Saviour. Then you must enlist in the army of God.

Friend of mine, seated by the radio or here in the visible audience in Long Beach, if I read my Bible aright, the days between now and the Lord's coming are very few in number. The time is short. God needs soldiers! There are tribes who have never heard the gospel and yet we are so complacent, so compromising. We sit easily at home when there are thousands dying without Christ.

First of all, will you accept Christ as your personal Saviour today, and then say, "God, I want to enlist in Thy army." God bless you wherever you are.

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I have been meditating on the old hymn which says:

And heaven comes down our souls to greet,
While glory crowns the mercy seat.

Oh, may we meet around the mercy seat in Chicago to wait on God! Here are some of the verses of the old song:

There is a place where Jesus sheds
The oil of gladness on our heads;
A place than all besides more sweet:
It is the blood-bought mercy seat.

There is a scene where spirits blend,
Where friend holds fellowship with friend;
Though sundered far, by faith they meet
Around one common mercy seat.

Ah! whither could we flee for aid,
When tempted, desolate, dismayed;
Or how the hosts of hell defeat,
Had suffering saints no mercy seat?

There, there on eagle wings we soar,
And sin and sense molest no more;
And heaven comes down our souls to greet,
While glory crowns the mercy seat.

I urge, then, that every one who comes to the Sword conference on revival and soul winning in Chicago come as to the mercy seat of God! I urge that every speaker and all who come to hear, come equally to wait on God at the mercy seat of His grace as He pours upon us His mighty blessings from Heaven!

"It Has Been a Real Pentecost to Me," Says Minister of Former Sword Conference

I wish you could read the letters we have from men of God who have attended past conferences on evangelism.

Rev. J. L. Dyess, Baptist minister and student of New Orleans Baptist Theological Seminary, wrote of The Sword Conference on Evangelism at Lake Louise, Toccoa, Georgia, last August, as follows:

"First, I wish to say that mere words fall short of expressing all

that my eyes have seen, my ears heard and my heart experienced. I drove up from New Orleans with my family primarily to spend a little vacation, but it has been the busiest but most joyous time of my life. It has been a real Pentecost to me, for my heart has been filled to overflowing. I feel that it will ever be a joy from now on to go forward and win souls to Jesus. All the speakers and workers at the conference were tops and I don't believe anything was left unsaid that needed to be said, or left undone that needed to be done. I shall never be the same again because I attended that conference."

Of a similar conference at Siloam Springs, Arkansas, at John Brown University last June, Rev. Harold R. Hartley writes the following words:

"Dear Brother Rice:

"I wish to tell you how much good the conference at Siloam Springs did for me. First, it gave me a new vision about lost men. It made me want to preach to lost

(Continued on Page 6)

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Another missionary expresses unbounded gratitude for the food and clothing packages we sent him and reports of his Gospel preaching amongst the Jews in the Displaced Persons Camps of Wilhelmshaven, Emden and Bergen Belsen. He pleads with us to send him Yiddish and Hebrew tracts and food for his family and those he contacts.

Still another Hebrew Christian from Germany says: "In view of our missionary work in Hamburg we would feel desolate without your help. For it is so difficult to preach the love of God to people who are hungry and with clothing thread bare. It is hard to tell mothers that God loves their children who are so weak and undernourished. Therefore we are most grateful for the precious gifts you send us and which are joyously accepted by the needy Jews at our Gospel meetings."

We implore you, dear Christian reader, to remember these brave Hebrew Christian missionaries and other Hebrew Christian survivors in devastated Europe. They have lost everything and depend on us to help sustain them by our prayers and gifts.

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Meet Me at the Mercy Seat

(Continued from Page 5)

men more than I have ever wanted to preach. My life in the ministry is very young and I could perhaps yet count the number of sermons I have preached. I know I have a long way to climb toward God before the Holy Spirit can use me with great power. But hearing all the heartbreaking messages that I heard during that conference has broken my heart and made me yield to preach or go wherever I am sent and to cry out a warning to lost men.

"I purchased many of your books and subscribed for THE SWORD and I have read these messages with tears streaming down my face, for they told me what a slacker I was and how little I was doing for Jesus who had done so much for me. They have made me want to draw closer to God, to live in more prayer and to do anything that would make my life acceptable to God in service, for I have done so little and am such a great sinner that I have wondered at God's mercy for me.

"Your messages have touched my heart and helped my ministry, which has been among unorganized rural people. But they too are going to die, and some of them may go to Hell if they do not turn. Your ideas are clear and forceful and I could use many of them to a great advantage, but I do not care to unless I have your written permission.

"Pray that God will use my preaching to win the lost and to speak out boldly against sin."

But these conferences are for lay-Christians, too, not only for ministers. A number of Christians, for example, wrote to tell us how they went away from our last conference on evangelism with such a burden for souls that they won't come on the road home or immediately after arriving. Mrs. Loren Abuhl of Slater, Iowa, wrote as follows:

"It was indeed a blessing to be at the conference, and the day we left (my husband and I) we ate in a small restaurant and God gave us the joy of leading a young girl to Christ. Such a perfect opportunity, and we were so full. I have learned since then that the only way a Christian can be happy is to win souls. Prayer and Bible study fit in at once and you can't get along without either."

It is not too much to expect that thousands of people may be stirred and transformed and filled with the Holy Spirit as a result of the tremendous conference planned at Chicago November 21-28 at Chicago Gospel Tabernacle, 3100 North Clark Street (at Barry). Let all who come, come with the attitude of confession, of sincere burden for power, an attitude of determined, persistent prayer for revival blessing!

Friends Who Cannot Come to Chicago Can Meet Us "at the Mercy Seat"

Some who cannot come to Chicago will long for the same blessing that we seek there. Oh, will you who read this set aside certain periods every day, now and during the conference on evangelism, to pray for that confer-

ence? And include yourself. Pray that the Holy Spirit will bring to you such a challenge, such a holy zeal, such a love for souls, such a willingness to suffer and such a fullness of power as all of us need and long for.

I am sure that if all who ought to pray and seek God's face with prevailing and believing prayer, we can have the mightiest outpouring of the Spirit which America has not seen in many years.

I think I must ask you to pray for me and for THE SWORD OF THE LORD in this conference. I will have spent many thousands of dollars to prepare for this conference, to advertise it, to bring the speakers from afar and care for them. I have made the plans in expectant faith. I believe that God will honor them and provide the means. Will you join me in prayer that God will send the money to pay these expenses? Possibly some of you will be led of God to help. If so, obey the leading of God's Spirit. But pray that God will carry the load.

Pray, too, that I and my helpers (my brother, Evangelist Bill Rice; Mr. Frank Sheriff, Rev. Clarence Erickson, Rev. James V. Lamb and Sword of the Lord employees) will have power and wisdom to handle the business details of the big conference in Chicago and auxiliary conferences at Wheaton and Rockford, Illinois, and Gary, Indiana. There will usually be twelve speakers a day in the four places (six in Chicago) and arrangements will have to be made for presiding officers, for the transportation of speakers, for the taking of collections, the promotion of THE SWORD OF THE LORD, the getting out of Christian literature. Speakers will have to be taken also to radio programs, to college and academy chapels, etc. Plans must be made for prayer meetings, testimony meetings. Private conferences will be requested by scores of people. Oh, that the leading and wisdom and power and comfort of God may be on us through these strenuous days!

And I believe that our prayers will be answered and He will give the help, the power, the wisdom and the money that is needed.

Be sure to meet us in Chicago if possible, where we will meet together around God's mercy seat.

And if you cannot come to Chicago, meet us before the throne of grace just the same, waiting on God for His mighty power, the cleansing of Christians for revival in the churches, for the saving of millions of souls in America in the months that are ahead!

REMEMBER THE DATE — Sunday, November 21, through Sunday, November 28.

REMEMBER THE PLACE — Chicago Gospel Tabernacle, 3100 North at Clark and Barry streets, Chicago.

REMEMBER THE PURPOSE — for a revival visitation from Heaven, for the fullness of the Spirit upon Christians, for the zeal and power of God upon all His people who seek it.

Are You a "Half-Done Polly"?

(Continued from Page 2)

own devotional life. Get it for your minister or for yourself.

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Dr. Bob Jones Says:

Recently, two young men who are in Bob Jones University preparing for the ministry visited a town in South Carolina and called on two pastors and said, "We are looking for an opportunity to win souls, and anything you can do to help us make contacts will be greatly appreciated." These pastors are spiritually-minded men. So they helped the man contact a Christian businessman and this businessman arranged a little country service in a nearby community for the next afternoon, which was Sunday. There were fifteen people who attended this service, and none of these were born-again people. At the close of the service, an invitation was given; and all fifteen people were gloriously saved.

This little story will give our friends an idea of the quality of the evangelistic Christian work that is being done by Bob Jones University students. If the friends who from time to time read our statements under

the title "Dr. Bob Jones Says" could visit our University and really know the inner circle and spirit of the school, we would not have to urge them to help us raise a million-dollar Student Loan Endowment Fund. Many of you because of the great distance and for other reasons are not able to visit the school, but we are sure that you must know that Bob Jones University has a definite purpose in this day of moral looseness and shattered faith. We are calling on you friends to help us. We do not mean help us but help us train young people to do the job that we know God wants done in these terrible days. We are praying that the Lord may lead all of you to make an investment of some amount in this work. Please let us hear from you and may God bless you.

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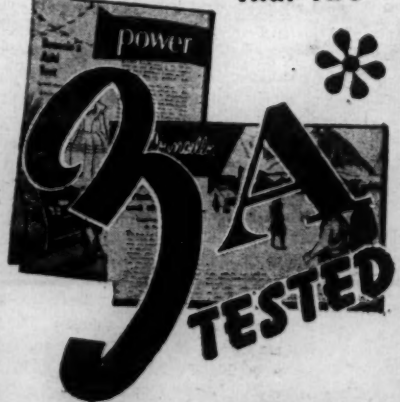
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Someone Is At Your Door

(Continued from Page 2)

depends upon whether you open the door.

Yours for the Receiving

"Open the door . . ." Christ's words, "open the door," are also just one more vivid way God has of saying that man cannot earn his salvation. The most he can do is accept it. Salvation is not the reward of works, but the gift of grace. It is not a matter of performing noble deeds, of bearing pain, of making sacrifices, of attaining virtue, of acquiring wisdom. Contrary to the basic conception of every religion the world has ever known, stand the words of God, "For by grace are ye saved, through faith. And that not of yourselves; it is the gift of God. Not of works, lest any man should boast" (Eph. 2:8, 9). All God asks man to do is receive the gift, to "open the door" to the Giver.

In a measure, our understanding of God's plan depends upon our understanding of the nature of sin and what it does in the soul of man. Sin separates the soul from God. It doesn't have to be what some term "mortal" sin, not what the world would regard as "great" sin. Quite the contrary. Any sin, however small, however insignificant, has the same power of separation. With our first parents it was no more than the eating of a piece of forbidden fruit. But the deadly effect of that one act of disobedience was equal to, and the same as, all the rebellion and mutiny of which the vilest heart is capable.

Sin, having once entered, incapacitates the soul from ever making its way back to God. One act of sin starts the soul on the irrevocable course of endless growth in iniquity. The pitiless penalty of sin is more sin. Because "he who commits sin becomes the slave of sin" (John 8:34), there is no better term to describe his plight than that so often employed by the Bible, which says the sinner is "damned"—damned to keep right on sinning! And there is nothing he can do to change his condition. In the quagmire of iniquity, the harder one struggles the deeper becomes his despair. Every effort for deliverance but magnifies his hopelessness. Even the righteousness in which he would cloak himself becomes as "filthy rags" (Isaiah 64:6). "Filthy" because it reeks of the evil in the heart from which it comes; "rags" because it fails utterly to cover the guilt and shame.

Its a mighty dark picture since "all have sinned and come short of the glory of God" (Rom. 3:23). But over against the helplessness, the utter despair of the sinner, stands the "Good News" of salvation. God, because He loved the lost, gave His Son to conquer sin and to pay with His own life the price of man's redemption. That transaction Christ completed the moment He shouted the triumph from the cross, "It is finished!" From that time on, so far as God's provision is concerned, there has been no reason for any sinner to die.

Having had his pardon purchased with the life of Christ, man's sole requirement is the acceptance of the gift and the Giver. All God asks is that he "open the door" that Christ might come in. More he cannot do; less he dare not do. Not until we are amazed with how small a thing God requires do we begin to see how glorious a redemption He offers.

God's Promise

"I will come in . . ."

The need of each heart is so vast and what God asks us to do is so little, that many hesitate for fear it will not work. That is why the gospel is a stumbling block to those who insist upon doing some great thing in order to enter into life. They overlook the fact that the stupendous cost of man's redemption was fully paid when Christ died on the cross in our stead.

When asked by conscious-sinners how to become the redeemed sons of God, the Christ-taught, Spirit-filled disciples gave an answer both brief and explicit.

Just two steps they said were necessary:

1. Repent
 2. Accept Christ
- Renouncing our sin (repentance), and opening the door to Christ (acceptance), is a simple process. So simple and so easy, in fact, that it can be done before the clock ticks away another minute. Right now you can turn to God, ask Him to forgive you of sin and come into your heart. That's all you need do. IN THAT MOMENT YOU BECOME HIS CHILD FOR TIME AND ETERNITY.

Now suppose you meet the simple conditions, what will you have to show that it works? How will you know God has claimed your life? What if you ask Christ in and still you feel no differently, still you have no emotion, no experience to confirm the transaction? You've done the only thing God asks you to do and yet nothing has happened—at least nothing so far as you are able to see. Isn't that sure proof something is wrong? Or that God hasn't heard?

A young man, disturbed because of doubts about the reality of his salvation after accepting Christ, came to a friend of mine for help. "You have no assurance?" asked my friend. "What ever made you think you were saved in the first place?" "That's what worries me," said the lad, "I never have had much to show for it. The only thing I have to stand on is what

God says about it." "Shake!" said my friend stepping forward with extended hand, "why that is the same thing I have to show for my salvation! It's all anybody has! What's more, it's all anybody needs!"

"I will come in" is Christ's promise, and He'll never go back on it. He can't go back on it. God couldn't remain God and break His word with one single soul.

It is possible, even likely, that one be genuinely saved and still have no overpowering emotion to show for it. But who cares about that when he has the promise of God! Feelings may come and feelings may go, heavens and earth may pass away, but the guarantee of God is good forever.

Life at Last!

"He will feast with me . . ."

Except as it is read from the older translations of the Bible, it is seldom we hear anyone today use the word "supper." On the other hand the noun "supper" is still in common use. The original use of the word conveyed more than the mere thought of a time to eat. Bounty, fellowship, rest after labor, the laughter of loved ones, this and more, made it portray a truly festive occasion.

While the reader may altogether miss the meaning in the usual versions, Weymouth's translation comes nearer conveying the idea into the language of today. "If anyone listens to my voice and opens the door," it reads, "I will come in to him and feast with him, and he will feast with me."

Now, ask the man who has

faced life without God, the man who single-handed has met the struggle, the sorrow, the sin, the pain; the man who has no hope for the future beyond a six-foot hole in the ground with dirt thrown into his face—ask him to give one word to describe life! Likely he would call it a failure, or a fraud, or a farce, but it would never enter his mind to call it a feast. Only the Christian who knows the joy of sins forgiven, the blessedness of God's love, and the assurance of everlasting life, would think to call it that.

"I will feast with him" is Christ's way of saying that gifts without number, endless, glorious, priceless, are freely bestowed upon all who bid Him enter. Opening the door to Christ, therefore, means more than giving psychological assent to a pretty ideal. Opening the door to Him means opening the floodgates of the soul to an endless festival, to the "joy unspeakable, full of glory" (I Pet. 1:8) known by all in whom He dwells.

The early Christians could hardly contain themselves when the splendor of this new life first dawned upon them. No doubt they too had long sought for joy in the shallow streams of the world. They too had known the sham and delusion of that counterfeit experience. Perhaps they, like multitudes today, had despaired, thinking their quest but an elusive dream. Then Christ came into their hearts! Overnight their arid souls became a garden of fragrant blooms. Everything took on new

meaning. Mighty oceans of joy replaced the trickling streams of the past. In rapture and exaltation they went about saying, "This is life, to know God!"

Never before had the world seen their like. Men came to regard this "Society of the Redeemed" as a strange new race who carried Heaven in their hearts.

It is not by accident that down through the centuries praise and gladness have been characteristic marks of Christ's followers. Only He whose skilled fingers wove the colors of the rainbow can untie life's tangles and make things right. Only He whose powerful arms embrace and sustain the mighty cosmos can break sin's fetters and set men free.

What Christ has done for others He can do for you. All who open the door to Him will know the fulfillment of His promise: "I will feast with him and he will feast with me." Those without Him are parched souls destined to eternal agony of soul-thirst, but he who has Christ has "the Fountain of the Water of Life freely" (Rev. 21:6).

No Time for Delay

There is urgency in Christ's offer. Immediate action is demanded. God's invitation is dated. "Now is the acceptable time," He says, "now is the day of salvation" (II Cor. 6:2). There must be no delay. Deferring the matter invites disaster. Tomorrow may be too late. There is no call for further preparation. Just as you are—now—open the door, let Christ in.

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